M-362

Tuesday Sept. 25, 1962 Played on Thurs. Oct. 4, 1962

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We talk very often about the sad side of work. I mean by that, we talk very often about the difficulties; how we cannot do this and how we cannot do that; how difficult it is to be awake for a little while and how soon after that many things of ordinary life then take over. And we talk about the obstacles. We talk about what we ought to do. We talk about tasks. I think it is very necessary, every once in a while, to talk about the possibilities and the joy that one actually derives from work. And it is really this kind of thing that will probably keep one going longer than before because it is necessary to see that there are two sides. We are working. And we know that it is very difficult; that we want to do something about ourselves, and also that we have to overcome many things that are in the way. And that, for that, we have to have a certain form of energy. But what is really our purpose of we want to work? Do we actually, at the present time, get more out of life? Do we have more joy in the real sense of the word, in the sense of being alive? It is necessary to have that in ordinary life in any event because if any one who just takes everything pessimistically and everything is too heavy for him and he never has a chance to smile or have somekind of a joke with other people, such persons are very seldom equipped for doing any work on themselves. I mean this in all sincerity because I think it is quite necessary to realize that we have to live in ordinary life ot the fullest extent that we can live; that we have to have in our lives certain things that are motivations in order to become freer and freer from the little things that now bother

us. And we do not want to connect that immediately with the possibility of consciousness or not consciousness. And as soon as we start to think about consciousness and we have a task inwhich we know very weel that such a task is sacred, then immediately on our faces comes such an expression as if we are going to be killed and that nothing in the while world can make us smile any longer. We have to show people how wonderful we are because we are so serious and we have such an intent of wanting to work and actually accomplish something. But we forget that we are stibl part of life and that life consists of many mnay different things, and not only of one or two littbe nits of, let's call it, events or experiences on the pessimistic side. Life can be serious but one can be seious even in smiling. One can be serious in making a serious remark and, at the same time, putting in ones voice something that is alive. If anything happens to us that effects us, that we really wish to do, either, let's say, in the line of art or some kind of enjoyment of something that we are effected by and that makes us really feel as if something starts to become apparant in ourselves, something that we really wish: What do we do towards that? Do we immediately trust it when we happen to think about work? That is, if I change from this state of, let's call it, joy or hilarity into a thought about work, do I change them my expressions? And do I become so serious that I forget all about what it was that motivated me towards being a little bit more joyful? Or do I try to continue in being, as well as I can, in my attitude towards life, a little bit lighter? You see, the reason why we have to consider this question of joy, the question of the reality of the possibility of man as he could develop, realizing that that what he is at the present time is nothing compared to what he could become but that we will never become anything unless we realize that what we are.

And that is the foundation on which we have to stadd in order to develop. And the accpetance, the full accpptance of what we are, whereever we are at the present time, which ever way we have developed, and whatever are our associations at the present time; that is impobtant for us to start from. And that includes the possibility of seeing life actually as it is and also for us to respond to it. If we haer music, if we see some piece of art, if we read a book, if we become acquainted with the thoughts of people in philosophy or psychology or if we see not only the sadness but the real wish to live of some people. Let's say, those who are in poverty but who nevertheless are not down and out but constantly are trying in a very sijple way sometimes, at least they show that they have towards life the possibility of wanting to find out for themselves whatever is possible for them. And that we then, in turn, associating with it and trying to understand them, also smile or rather know that that is a form of life which we very seldom dare to express. There is nothing wrong by being joyful. In work, that is, in work on oneself, the purpose of workong on oneself means that I gradually try to become lighter and lighter in what I now consider my point of gravity. I want to change my heaviness, my leadness, into something of a different kind of density so that I, as it were, could float thru life and not be touched by a variety of things which otherwise hold me down. The purpose is, in work on oneself, that I become lighter and lighter and that, as it were, as if I could chnage the accent of my gravity, that is, where I am drawm to the Earth, if I could change it from my body to my Kesdjan Body. My Kesdjan Body is made up of air. It is made up of a certain substance which does not have any bounds. And it is even free from fall. Therefore, anything that isnin prnciple in that direction, anything that, at the present time, could help me be more, let's say, in close

touch with the possibility of developing in a lighter sense, will be of help to me when I start working. I must not believe that I have to have for work constantly this tremendous difficult, serios attitude of having to go as if I must not hhis and that and all of the heavy weights of the Esrtg are loaded on me and I do not khow what to do with it. If I only could, at times, shed everything tht makes us now feel guilty. You see, this is really the quintessence of it. What do I do in a certain situation when I try to dind out how I can meet such and such a condition from the stand point of work? I call it now work with a capital W. I want to be henest and xxxxxx sincere regarding when I have to make decisions. I want to see what it is; how I will make these decision s when I am awake. So, I have to have towards the questions that I see, the questions that I have to solve, I have to bring to wards that an attitude of trying to become as objective as I can be. I have to see whatever the question is, what ver is involved, whatevere are the factors that effect me. I have to have towards all of that, a certain attitude of truthfulness, objectivity, impartiality, if I can, and I have to consider all of that as of a certain value. Very ofetn, when it concerns myself, I will give more value to myself than many of the other factors which influence it. I have to realize, I believe, that the factors which influence also have much more value than I usually wnat to give to it because I am so myself concerned with a decision I have to make or, if I have to make it for someone else, that I become impartial towards another person, that it is as if I am also involved, that I have to learn to see that that what I have to decide is not only made up of my own world. It is mad up of a variety of different concepts , things, circumstances, all of which I have to try to become impartial to. I have to give thme a value. That is, I have to understand them, where they belong, how they influence a decision that I have to make.

I have to be impartial regarding this, inall truthfulness, without any hypocrasy, without any selfishness, without any vanity, without any overestimation, without any sentimentality. I have to consider such a question maybe at different times during the day, Maybe, if I have the time, at different times during the wee; when I am beofre lunch, after lunch, before I go to bed, when I get up in the morning, when I am in themidst of activity, when I am vert tured, when I am taking a bath, when I am empty, when I am hungry. All of these considitons will effect a final decision which I have to make regarding any kind of objective that I have in mind. When I have considered with myself a variety of these ~~different~~ attitudes, then I can assume that if I combine them, that then I come to a certain average which is more truthful than if I simply make either a snap judgement or a judegment based an a little bit of slefishness in my part. This is required in the first place; that I see allthe possible influences of anything that is subject now to a dedision on my part. The next step is I make a decision. From that moment on, I must forget about everything that has led up to this decision. If I do, atany one time, the best that I can, and have considered everything that I can think of, everything regarding my conscience, or even what I would call my consciousness, then, at that point, When I have made a decision, I must not go back anymore and look at the past, and the next day and the next week, start to think about what I should have done as if I only had known when I did the other. All of that is absolutely wrong. I have to make a decision and that is the end. And I stand and fall by that decision. And my conscinece must be clear so when later I start to think about it, I do not keep on raking back and forth the same thing again. Perhaps, after a few weeks, in a new light of something that them comes to my notice for which, ah that moment,

if I had had the time or the chance to consider it, I would naturally have considered it. But I have not consdiered it and at the time when the decision was made, I have done it to the best of my knowledge. This is the only way by which I can remain free. If I do not, I feel guilty. I keep on constantly thinking about the past and what could have been done. And it is utterely impossible for me to have done it different because I was not dufferent. And I have brought to the particular question only that what, at the time, I knew. The reason why I say that I do not want to feel guilty is that if I do and continue to feel guilty, and I keep on thinking about the past and I keep on thinking about what I b leive I should have been. And I do not accept the fact that I was different at the time and, at the time, I could not have been different in any way from what I was. When I once have this freedom of making a decision at a time when I make it, in such a way that there is not only the factor that I should have considred, then I am free because later on then, when I think about it, I say: It is already that. That decision is made. And i must not dwell on it any longer. I have no feeling of guilt. I can be then, regarding that decision, free and free to make new decisions. The reason why I want to continue in life is that I want to do away with whatevere I have lived thru. If I do not lose the past, if I do not find in the present a combination of the past, with nothing of the past left any more, I will constantly in my thought and in my feelings, destroy the possibility of reallt working. And it is absolutely necessary to have towards work all the time, this new attitude as if I face a situation comp,letely free and make a decision at any one moment whenever I face such an event. I hope you understand this because so often I see and I hear in the voice or on the face of people such a terrible thing they havenot been able to work because of this and that. Of course it is true. Who can? Whu

can work? only at times we make an attempt. And only when I see that I try to make an attmept and even then whdn I say perhaps I could have been different; the very fact that I was not different means that I could not have been different. Wyen I accpet ot, then, on that basis of freedom, I will start working. And you neednot believe me simply because I say it. You have got to try it out. You have got to find out by your own experience that that os the case nd that we must constantly look towrds the possibility of development of the future, something that is ahead of you, something that can now, at the present time, kindle in you enjoyment, in living life to the fullest, whatever it is that you meet. Give something of yourself in whatever you e xperience. Do not think that life is just a little bit of a line, a little bit more xxxxxxx horizontal and above the ordinary time existence. Life in itself is an up and down. If I sare to make it as high and also as low as I can, at least I can be in balance in this increased volume; that is, the increased volume of vibration that actually can help to make substance of my life. In that way, I can really see different problems as they will come up because I have given myself a certain momentum. It is this that becomes apparant in anyone who wishes really to live. One has to have a desire; a desire to find out. I have called it, every once in a while, adventure. I have to learn to dind in me, something that could be new and that I could meet with an open mind and an open attitude and not a closed one. A closed mind and a closed heart is one, for instnce, where I constantly feel that I have not done my duty or where I feel that Iwas guilty or where I have an idea that I should have different from what I was. Those attitudesm of myself make me closed to the possibility of really being alove when I wish to work. And I try on ordinary life to be completely there whenver I experience somethong. Sya whatever you wish. When you enjoy a thing, say it. Do not wait. When you have

some friends, tell him you likfe him, you love him. There is nothing wrong with it. Do not wait until he dies and then say he was so good. When you enjoyed a book, tell other people you enjoyed it. Many times I have said, when you are on the street and you can sing, sing. Do something for yourself, if you possibly can, to make your body, your feelings, your mind, more alive, more real, more light. We have to se our bodies. We have to use everything we have of our personality. Every factor that influences us in ordinary lfe has to be used for the sake of work. And unless I can face work with this, and I mean now real work on oneself, with this real desire on my part that I am looking for somethin that is, at the present time, closed to me. But if I wish for that and hope for that and can believe in that, and hope that it could become if only I work, that in connection and direct porportion to the amount of work I will do, I will actually experience something that is new and will add, not only to my stature, but it will add to the possibilities of fulfillment of my life and in the enjoyment of realt being. I do not know how you see yourself. I really do not know because when I look around and I see people with sad faces and when they are making a joke, they foget everything about thmeselves because they are entirely mechanical. There os a certain way of living inwhich I use everything that is at my command, everything of my mind that can be put to use, everything of my feeling that I know that I have and that I dare to let go. It will hot run away from me. But I have, at least, the possibilit of exercising it. And the more I exercise myself phsyically, emotionall and intellectually, the more I will be equipped for the possibiolity of really participating in that what I do and going on to the next step, experiemnting in my life. We talked about participation. I assume that we now know what it is to be awake, to observe, to be impartial, to work at the time, to see myself at the time when I am behaving. I asume we know what it is to participate. That is, to be there, to be present while I live. Experimentation means I put myself a little bit

outside of my usual way of living. I make my body do certain things that are a little bit differebt from my usual way of behaving. My body is stiff. It objects to a variety of different things simply because it does not like it or because it is not used to it or the muscles are already alittle bit too crystallized and too set and too stiff for my own good. Sometimes if I realize it, that my body is that way, that it is a little too old, then I do setting up exercises or I sit on a bicycle and run around the basement or things of that kind. I do not know how you wnat to spend your time, But try every once in a while to run, to walk slowly, to stand on your head, to move yourarms left and right, to do some movements that are a little bit different. Do it by yourself but have a chance to see yourself in that form of experimenting with your physical body. And then remain aware because it is unusual and you have a chance really to be awake to such idiotic configuartions of yourself. And in particular, it is a question of your feelings. If I could make myself feel, that is, be stirred by certain events. I do not mind if they effect me on eway or another. If they effect me in a morose way so that I become very sad and I am sympathetic or if they effect me in an hilarious way that I haveenjoyment , but the life of my feeling must continue to work and to active. I cannot exclude a variety of different feelings which could help me simply because I have so-called, no longer interest. This is the terrible enemy. I haveno interest to do this or that. Such and such a thing leaves me cold. I do not want to see such and such a person because I hate him. I do not want to read that book because it is too heavy. I do not even want to take it along with me because it is too havey to carry. Many things like that. Emotionally, I assure you, we are lazy. We do not want it. That is exactly the reason. We do not want what? We do not even wish. We tke things almost for granted. We love things when they are in an abstract form or a digest form istead of going to the

trouble of doing something ourselves that we really want to do because I feel it is a necessity for myself. This kind of wish: not to go out of the way of certain things somply because it is already a little difficult and therefore I will follow the line of least resistance. Go thru your life. Go thru your day. See what you have avoided. where you did not want to see, where you went out of the way in order not to be disturbed, to reamin smug. It is very important for work, because if you do not have this attitude in ordinary life, you will never have a realk wish. The real wihs must be based on the necessity of seeing that there is something quite empty. And this emptiness you will only find when we discover that the toatl quantity of your wishes during the say is a vor very small one. Increase your wish to find out, your wish for adventure, your wish to re d a little but more than just the daily newspaper headlines. Some good books. We talked last week about hooks, abou making a little abstarct or a resume and to help each other and yourself. And I hope this week you have thought about it a little bit and perhaps you have come to the opnclusion that it is a very difficult thing to do. Well, maybe it is. Where is it that you have had friends and where are they now? What are you doing for children? Not your own, but maybe someone elses. What is it that you are thinking about that you could help other people with by going out of your way just a little? Are we interested in including in oub world other people whi almost automatically are eliminated because we do not pay att ention to them? Are we thinking of each other in a group? Do we reali e that all of us have certain desires and wishes which perpahs at times could be fed and helped by us of we wanted to? In what respect are we considering and considerate? Considerate for others? What do we do for them? What is it that prevents us? Naturally it is a little bit of selfishness and narrow mindedness. But enlarge your world, particularly regarding feeling. Feeling for humanity, probably. Feeling for a little group,

feeling for youself, feeling for the possibilities of events inthe rest of the world. Try to sit and think a little bit when some air plane goes down; when certain happen to different people you might know wh' are in difficulties and whi have to suffer because of that; And because of whatever it may have been, nevertheless, suffering at the present time certain things that you only do not suffer because you do not happen to be that person. If you could see that you would be anyone else, and only sometimes you can sya by the grace of God you are not someone else. You are yourself. It does not release you from the responsibility of considering other people. One does not have to be sentimental about it. And you do not have to fall overboard. But you have to make your world and your living and your feeling much and mu h larger. The reason why that is, is that for wokk on oneself, you have to have a fund in yourself of really wishing quality. That is, there has to be a certain amount of energy that can be put in a wish; that kind of energy; the kind of energy that has nothing to do with the desires of yourordinary body. It has to do with a certain energy in a form of lightness which can with very little change be converted in the necessity of a real wish to work on oneself. It is, as I say, this kind of quality that is inherent in air, that mkkes that kind of enregy different from ordinary food, solid or liquid. Air is something very interesting and also not not only substantial but also very nourishing. This form of energy as we have it in our feeling as it is, has the possibility of digesting in ourselves to a much greater abd better extent than at the present time happens. This, of course, relates to the possibility of the development of Kesdjan Body and only when I can become observant and make impressions kkkkk food of that kind, that then this second body can actually develo in the Sol La Si. In the Sol La Si, I then have, regarding other people, the possibilities of realy feelings for them.

Do Re Mi of this ordinary body, the Do Re Mi of the Kesdjan Body, has to do with emotions of a certain kind, including in my ordinary life, ordinary feelings for others, including falling love. It has to do with the physical end of being in love with someone else. How do I get further? I know damn well it is not the end. Unless I understand wh t it is to be one with someone else, then I must know that that ought to lead to something else. Otherwise, it is also worhtless. that in itself would never be an end of life. That form of so-called procreation, if there were children, one would find it in that. If one avoids them, the procreation itself has its head cut off. And unless there is a possibility of using that form of energy fir the possibility of beveoming really regarding mankind, regarding friends, regarding enemoes, regarding that part of humanity that I am in contact with, to ac2uire gradually this kind of feeling of love for mankind on whatever form it may be, I will never reach Sol La Si of that development. Only when I reach that, then I will become more of a man because at the same time, Do Re Mi of my intellectual body, knowing how to distribute such energy has become apparant. You see, that is why it is parallel. My Intellectual Body simply means that I gradually start to from certain thought in myself which correspond to certain higher feelings which I could acquire if I become aware. When I wake up, then in that form of energy that I then receive, I have at least the possibilities of really starting to think and also really starting to feel. And for that, I need in my own development as it is, that is, my feeling cneter as it is, a further cevelopment in the direction of emotions. Or, to say it in another way, that, inthe first place; different parts of myself which are now little bits of feeling canters and which are all over my body, without actually being centered in any one particular place, even if I do have in the solar plexus something that is a little bit more concentrated, that all of that , I have said many times, is like

prodigal sons, having to return home to the place where they belong, and, in that sense, becoming the heart of myself. Then I will have real emotions. This I must knoe for myself, that in that kind of development of myself, has, in the first place, the possibility of actualizing the Sol La Si of my Kesdjan Body, that that is, for me, the first step. I have to learn this because it does not come natural. It has to go over itno the state of consciousness. And anything where I wat to overbridge, to go from unconsciousness to consciousness, means that I have to work. The third, of course, is the enlargement of thepossibility of actually putting in my mind certain things that belong there and throwing out the things that do not belong. And, of couse, in the furst place, there are many thoughts which I havenow whichhas axxociations which are absolutely worthless. And I must once and for all make up my mind about wanting to do away with unnecessary thoughts. It is very very difficult to do, because I live many times during the day by mind mind and by my own (?) and I know that my (?) is in my wish. This I also know with my mind. My mind is a very strange kind of instrument. It can be, at times, completely impartial to othersections of my mind. And I can also knwo for myself, having a conceot of what it is to become conscious, I can see then, with my mind what are the obstcales. And the obstacles are in my mind itself that prevent me from becoming aware or acquiring a faculty of this kind of objectivity. Thdrefroe, my mind is a friend, and, at the same time, it is my worst enemy. I have to purge it. I have to submit my mind to a process of extraction. It is, as it were, that I take my mind and dissolve ih in some kind of chemical. And then I evaporate again that chemical and that what comes out, in the first place, qre pure mental thoughts. What comes out after further crystallizations are impurities. I do not know if you understand the process that is called fractional distillation. It is when I have as a cemical mixture as couple of chemicals which I

subject to a temperature rise and then start to evaporate at different boiling points. First the materials with a low boiling point come out. After that, those with a higher boiling point. Bur if I collect those with a lower boiling point which still have a little bit of the higher, or I collect the higher boiling points with a little bit of mixture of the lower, I get a substance that is relatively more pure and less impure, or more inpure and less pure. I hope you understand that. I then subject taht particular substance ot the same process. And this is called fractionation. I have to dissolve my mind in a certain chemical which is my conscious impressions. Under the influence of that, the different mental thoughts, associative proc sses, will dissolve. They will, at moments, give metrouble because I will not be at home with that. But we can, by constant application of work, crystallize out in a purer form. And I can throw away whatever is the impurity which will not crystallize out as (?). Then again, I take that what is purified, and again I dissolve it and again I crystallize it out. And in this constant process of dissolvaing and crystallizing, I will throw out gradually everything that is unnecessary and finally I will be able to keep pure gold.It may not be as dramatic as all that and it may not be really appealing to you as far as this chemical process is concerned. But, in reality, this is that really takes place. I try to see the mind as it functions. I become aware of myself thinking. I try now to become impartial towards that. I try to see where these come from; these little thoughts which all of a sudden appear and disappear. And whn they appear, I try to hold on to them and I try to find outx what is their name; what is their origin, where they will go. I allow this when I listen, as it were. to the speaking of my mind. For that, quite naturally, I have to be awake. I have to do it from the standpoint

of already being objective regarding my body and regarding my feelings. I now become aware of the functioining of my mind and I put the different thoughts which I have, in balance. I weigh them. I must admit to myself that there is a lot I do not really want and that I know, for myself, I can never take with me. This process of purification takes a long time. But it has to be started. If I do not start now, I will never start. I assure you, you will never start. You have to become serious regarding the thoughts you have. You have to put your thoughts under that kind of a microscope. You have to consider them. You have to consdier if you wisj to allow them room. You have to understand that your mind can only contain a certain quantity of such thoughts. You must know that a lot of the thoughts you can live without very very easily; that you simply adhere to them and do not want to let go because they are dear and precious to youat the present time. And really, they do not amount to a heap of beans if I really consider them in the light of, let's call it, a different level of being. What is it that during the day I am occupied with? I walk on the street. I receive constantly impressions. I am effected by everything I see, I heat, when I am in touch with something I see, that is, I sense. I become aware of certain, let's say, odors to a small extent. Let's say it si only that what I see and that what I hear. And that as impressions reaching my mind, I strat to think. I start to build with it. I start to associate a variety of pther things. One thought brings up another. Out of the pigeon holes of my mind, I have all kind of memories which are associated with what I think at the present time and very soon my mind starts to formulate and I have in relation to that what I read. to that what I now so-called think, to that with whom I talk, to that what I am supposed to do in my ordinary life, all kind of little thoughts about it and a liking and a disliking, or

something thta is dear to me or not; ot something I could not live without. These process now you have to consdier; during the day, the time, the energy, the place that is occupied by them in your mind, as if I am infantile. I keep on hashing and rehashing such a variety of nonsense, that I consider it, for the greates t part, sawdust. What do I do if my mind can concentrate on that what I do or what I feel? And there could be certain times during the dau that I start to work with my mind, with what I wish to feel, and woth what I do, so that then my mind becones enagaged in something usefyl. The usefulness is when it is working together with other parts og myself. That is, it is not on its own, that it is not allowed to go and roam all over the place, as it were, and start to be expressedm such thoughts, in formulations or in feelings or in certain activities as a result of such thoughts; but that the thought at the same time with a feeling ot with a doing is combined. This is the s'lution. I can have thouhgts. I can have thoughts, with wishes and doing at the same time. Or, I can have thoughts and feelings and doings and after I have had a thought. This last one is wrong. This is my life. That is the way I allow myself to have my thought simply take hold of me. The first part, the simultanaiety of the three different possibile functions of myself, is very important. and in that way, the thoughts have to submit to wantin to waork together with feelings and with a doing, an activity. This only can be done when there is someone who is willing and anxious and able to direct it. This presupposes an I. So, again I come back. If I wish to work, if I wish to see my thoughts as they functions, I have to be observant regarding them. I have to try to be impartial regardin such thouhgts and I have to try to see them at the moment when they are being thouhgt, from the standpoint of something which is not a thought, npt a feeling, not an activity, but, neverhheless, which is me in the real sense of the word; in othrt words, which is my being. My being can be at that time my I. My being is interested in the

functioning and the correct functioning of all three different parts of myself. And, under the influence of that, that is, my being having grown enough to stand on its own feet, is now interesbed in seeing that that what is now sbill my personality and available for the possibility ofwork, that that starts to become more and more harmonious. This process of seeing my thoughts is imprtant because I really should start with it before I tackle the precess of trying to see my feelings. When I become aware of my mind, that a thought exists regarding my feelings, I can then use that thought to strengthen my wish to see my wishes. The process is: I do, I think, I feel. Obe, three, two. For that reason, the clarity in my mind first has to be there, I have to know wh at I am after. I have to keep thid, not only in my mind, but almost as ~~xxxxxxx~~ if it is constantly in front of me. And I will rememebr it when I see it. I place it outside of myself so that I can look at it. I wish in my mind to have something that will function as if it could be God for me. So that when I start to think, I approach it in such a way that I do not want to waste any time, energy or thought energy on nonsensical idiotic things. You see, I am now in the process of trying really to utilize whatever is God given for the pupose of returning to God. You understand this. I will never grow unless I realize that with which I grow is already God within. And that is is nothing else but a lggitimate returning to a source which will make me work. If I realize it in my work, I reunite. I fulfill the function of my life; that life, as such, being recognozed as the only possibility of my existence. Then, in turn, I can ~~xxx~~ shed everything that is now formed and remain free in itself to unite with which ever form of other life with I now encounter of a dillferent kind of level. This is an aim. It is that kind of thought, this kind of pondering that I wish. It is that how I wosh now to occupy my time. I want to sit and think, but really think. And whenever the lettle bhoughs

and little bits of somethings that I noe associate, the little bit of hurt feelings, being hurt in ,y mind,not being recognized by someone where I beleive he ought to know that I am not such a tail of a donkey; whenever I, in my mind, think that someone is inferior, whenever I , in my mind, beleive that I can do, that I already know a great great deal, that I already know in my mind how much I have duffered and I would like other to knoe so that they themsleves maybe will admire me and that my thought, in that process, is really stroked the right way. Let's get rid of it. Let's try ti be sinply. Let's just sit. Let's try to see wgat are the thoughts that all the time come up. How much value do I gave it? What do I allow? Do I allow it to continue to exist as thought? Is it worth while? If It is not worthwhile, do not try to think about that. It is a very difficult process. The thought process will go one. I can eliminate thought s when I am in a different level where such thoughts do not belong. I will substitue other kind of mental processes which, for lack of abetter word, I call a thought process. It is probably correct if I say it is a process of understanding. But since I do not know enough as yet to distinguish betweeb understanding and knwoledge than only via experience, I cannot immediatelty say that my bieng, functioning in the direction og using understanding, knwow what it is all about. So I have to continue to try to use a thought process for a thought process. And, for the time being, I will try to eliminate the thoughts which I already know are useless; thoughts which are none of my business, thoughts that that I now have all the time because I all ow them because people impinge on me. I am susceptible to them and the are already pigeon holed and come and plague me. How can I pugge them? I cannot do it directly. I cannot tell them "Get Out", because they will not. The only way by which it is possible is to put something else in my mind parallel to the thought process. I drive it out by paying

attention to something else. This is all the time the solution. It refers to my body. It refers to my feeling center. It refers to my mind. When I have pain in my body, I introduce attention in the form of sensation and then that attention, in sensing such parts which are painful, will take the place of the realization in ordinary life of my pain coming so-called to my consdbusness. And I call it pain. It iwll be, to some extent, a fight but it is not a direct fight. It is a fight simply which exists because of the presence of something superior whihc will eliminate gradually the other which is inferior or which belongs ot a different kind of level. Therefore, the more I can live with myself, as I say, in all simplicity, live on a different level, then because of such a level, evertyhgin that belongs to a lower level will ~~disappear~~ be effeceted and will disappear and will melt as snow will melt in the presence of the sun. If I could only have this beleif. It is a belief which has to begin on at least a part of experience which then will encourage me to continue. If I wish to eliminate thoughts, I introduce in my mind a wish to be awake. This mea ns that I have towards my body a certain awakeness, a registration of the existence of my body, sometimes by means of sensing, sometimes by means, at the present time, of a realizati n of a feeling. I now am in a state inwhich my mind can function in different ways; first with sensing only. At the present tinme, I senso my right ar,. Having sensed my right arm, I now sense my right leg. At the same time, I feel my right arm. It is an addition to this exercise which we all know. It is something you have to try to learn also. It is necessary to be able to distinguish be ween sensing and feeling. Sensing is a statement of fact. It has a static existnece. Feeling is a statement of flow. It has a dynamic quality. And when I once know the distinction bewteen that what comes from my head towards my body or that what come from my heart towards my body, I

will never mix them up. I only indicate this particular exercise in its beginning, It is not that I give it to you as an exercise. I only tell you that it exists and that it also, in that way, has to be tackled. Th t is, you havr to become familiar with it. For the time being, I become aware of my feelings existing. In the same way, I become aware of my mind functioning in a mental process. In all of these instances, I put parallel to the exting finctions, something which I endow withthe possibility of that alsi, in itself, existing. That means that I place next to my ordinary finctioning, something of a different qality with this understanding: that when I keep on paying attention to tht, that is, to be effected to that pther level, that then becase of that, the first functioning will submit in its proper relationship to that what is higher. It is as if I create in the three centers of myself, something God-like; something like a planetary level, something like a solar level, in the presence of which, my ordinary functioning will start to confrom to the necessity of its own existence. ANd then, gradually, because of the presence of this other, eliminate that what is unnecessary. It is exactly the same as the body in a healthy condition wil eliminate that what is not needed. Only when it is healthy, my mind will elimi nate the thought. Only when I allow it by association to run around in an old way and there is no body who really puts in attention and does not even know it exists inless I start to, let's say, observe it, my mind will simply cintinue to reun around as a chicken, this time with a head, but not much good. My feelings now, if I have something of a different qaulity of Sol La Si, will now change the Do Re Me into a permanent structure. Also this one must try to see. I become within myself more and more certain in my feeling cneter tha I am doing the right thing. I have a feeling that I am doing the right thing. This is freedom. This is the beginning of something in me which is solidarity of man. This is the beginning of that

what I strive for. It is the beginning where gradually the point of gravity can rest and from which point of solidity, gradually enlarging into a real solid of three dimensions, that I can then start to govern my life in time duration, in vertical time, in horizontal time, in the direction of three centers: mind, feelinf and body, in the direction of that what is now my place regarding the planets and the solar system. When I find my place, then I know, then I see, then I can be. It depends on ym wish. It depends on my wish for adventure. It depends of the belief in the possibilities of my own evolution, that I could, if I really, sincerely, honestly try, impartially, to be aware. Then I will live. Then I must not forget. I must remember it every day; at times quite seriously, at time in the mindst of laughter. I have to remember it in all conditions of my life. I have to remember it at the most impossible conditions. Sometimes in conditions which I belive are not at all condusive to it; at such times, I an see myself very well. And when I seex it, if then, at such a time, I can change my wish into a prayer and that I can take that wish and believe that that is, I said before, God given, that then my mind and my body can be united in such a wish and at that moment I pray. We cannot get away from it. We must not try to get away from it. We must not try to become irreligious. We have to become really ~~xxxxxx~~ sincerely, honestly, religious. We have to understand that spiritual life is for man the first possibility of eliminating everything now existing in the form of our Earthly body. It has nothing to do with any kind of (?). And it has nothing even to do with any kin of God. It has to do with ones conscience and ones consciousness. Because in that, it is the possibility of really living. And the more I try in my life to live in accordance with such principles, in accordance with the principles of elininating all hypocracy and idiotic expressions on my face. that if I really become as if I am a child, ~~xxxxxx~~ wishing to grow up and

having nothing in mind but my wish to grow up, then maybe, so help God us, We can grow and we can develop. Work this week, Try not to forget. Sometimes, go down on your knees, really, honestly, Talk to yourself. See what is needed. Se e what you can do without. Come to yourself. Realie that you are alive, that you have a task that you wish to fulfill. Ans if there are no questions about tasks, about work, you know, what I have said so far now contains everything. There is nothing special that I would add. Work, we know it. Work to wake up, to make an effort not to be asleep, to wish to work, to be by yourself quietly and really see, Become aware, to walk, to sit, to bend, to talk, to feel, and becoome aware and say: I walk. I do this. Not when you are in a hurry. Not when you have something else in your mind. But if you can, in all silence of yourself, when you can and date to pray; when you can be yourself, when you knwo in your own conscience that that is what you might be and that that is what you ought to do , and that it can rrally give you your only wish to love and the inner desire to continue to love. So, lets work. Maybe we can make a promise to ourselves that we go and we thing, that we feel, that we do, that we are. And tomorrow and the day after and the day after, that we will remember. Know thyself everywhere and alwys. Good night everybody.